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been a very large and important taro garden he would have done so. The people of Tabut do not keep to the old customs as strictly as the Kurtatchi people; they have been for a longer time subject to the ministrations of a native mission teacher who is trying to make them stop all the ceremonies connected with the *urar*. It may be that this was a contributory factor. The customary rules were also relaxed so far as to permit the boys wearing the *upi* to assist at the preparations, and the women wore their hoods, neither of which was allowed at the Kurtatchi ceremony.

Coco-nuts

247 Coco-nuts are cultivated by all the coast natives. They do not flourish in the mountain districts.

247 The following are the terms applied to the coco-nut at various stages in its development:

Stage of growth.	*Kurtatchi dialect.*	*Petats dialect.*
Generic term used for the nut at all stages, and for the coco-nut palm	*ūir*	*ūel*
Very young nut	*kukūts*	*teō*
Young nut before it contains liquid		*pēsis* or *pēli*
Nut containing liquid before 'meat' appears	*konpēn*	*kakarut*
Nut with thin layer of meat at the creamy stage ('drinking coco-nut')	*mayur*	*irabil*
Nut with meat a little firmer (also used for drinking)	*wisi*	*huvo*
Nut containing a little liquid and thick meat (the liquid at this stage is bitter and is not considered palatable)	*wakamitskoma*	*rut*
Nut the meat of which has hardened ('dry' coco-nut)	*mukas* or *makas*	*lap*
Mature nut the outer skin of which is not yet dry	*arop*	*pitor*
Nut the kernel of which has become spongy	*awan*	*tuman*
Nut which has become dry and has fallen to the ground		*tus* or *alaun*
Nut which has sprouted		*hala*

247 The Government encourages the natives to plant coco-nut palms, requiring trees to be started for every child born. Apart from the use of the nut as food and drink, the meat is dried in the sun or on platforms over a fire, to make copra, which is taken by the planters in exchange for trade goods, such as loin-cloths, knives, &c., or for shillings, with which the head-tax of 10*s.* per year on every adult male must be paid. But now that the copra market has fallen upon evil days, it is becoming increasingly difficult for

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the natives to get a price for it in any way commensurate with the labour involved, and there seems but little future for the industry, as far as they are concerned. The attention given to the native coco-nut groves is chiefly confined to clearing up a little now and then, young palms being allowed to come up where the nuts happen to fall. They are a characteristic feature of most beach scenes, overhanging the shore in picturesque confusion, pleasanter to look at, and easier to climb, but less productive than those which stand in orderly ranks of straight trunks on a white man's plantation. Once in a while, especially after a reprimand from the District Officer, there is a sudden burst of activity, in which everybody sets to work clearing away the undergrowth which covers the roots, and tearing down the parasitic and other creepers which festoon the branches. The casual way in which the native treats his coco-nut palms is all the more noticeable in contrast to the meticulous care which is lavished on the taro garden, where, of course, neglect would result in the complete absence of a crop. Similarly, in contrast to the many 'prescriptions' connected with the cultivation of taro, I know of only one directed towards the improvement of the coco-nut palm. A possible reason for this may lie in the fact that while the taro crop is precarious, depending largely on weather conditions, the coco-nut palm may be relied upon to produce a crop without much danger of its failing. The single 'prescription' known to me runs as follows:

Bariur (*Crinum asiaticum*).

Pound the roots of this plant and mix them with *oin*. Rub this mixture on the trunks of the coco-nut palms. This will ensure that they will bear well.

Bananas

A great many varieties of edible banana are known and distinguished by name; the appearance and taste of each is familiar to most natives. A group consisting of two men and two women once gave me a list of thirty-seven varieties at a sitting, with comments on them.

A certain amount of trouble is taken to cultivate many of these varieties. They are sometimes planted in clearings, made for the purpose, and sometimes amongst the taro or in a portion of the taro-garden reserved for them. When the young fruit has formed, the whole bunch is tied up in a bag made of coco-nut fibre.

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247 Most people say that this is done to protect the fruit from being eaten by parrots, but one man contradicted this statement when it was made in his presence, saying that the real reason was to make the skin of the fruit become yellow. The bananas are not gathered separately, but the whole tree is cut down and the 'rope' of fruit carried off to the house and hung up to be eaten at leisure.

I have no information regarding any magical procedure used to ensure the welfare of the banana crop, and, so far as I know, the cultivation is done without ceremonial.

Vegetables, other than taro

244 Yams are not cultivated to any great extent by the people of this district. There were none in any of the gardens belonging to the village of Kurtatchi. Some were obtained occasionally by barter. The people of Petats grew them, but they were not in season during the three months of my residence on that island, and I am not able to give any details as to the method of their cultivation.

The Petats people plant a variety of sweet potato, called *durun* in their dialect, which is tended in the same way as taro. A large stone, apparently an implement, was brought to me which its owner said he used to set up in the gardens to make the *durun* grow large. A hole is dug, and the stone is set upright in it. The owner was willing to let me have it because, having come under missionary influence, he did not intend to use it any more. The belief is that if this stone were not set up the *durun* would be small and unpalatable.

Rain-making

789 Since it is in connexion with their agriculture that the people are most dependent on the weather, and particularly on rain, this is perhaps the most appropriate place to give an account of the means which they adopt for regulating rainfall.

791 In every village there is at least one man, and often more than 566 one, who is in the possession of the carefully guarded secret of the 562 procedure for making rain. Though they are often *tsunaun*, the knowledge may be possessed also by commoners, but it is restricted to men. With this goes also the regulation of wind. One very wet day was ascribed to the fact that a famous rain-maker had just died at Sapoea; as his 'skin' died the rain came down.

791 In the village of Kurtatchi the man most renowned as a rain-